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# Malaysia Message

Malaya Conference Number

Singapore.

February 1934.

Volume 44.

No. 2

**Tree Tops at Fraser's Hill**

# PERSONALS

After presiding at the Malaya Annual Conference, January 5th—9th, BISHOP EDWIN F. LEE proceeded on Monday, the 15th, to Sumatra where he held the Sumatra Mission Conference, January 18th—22nd. On the 25th, he returned to Singapore and on the 28th he proceeded on the s.s. Conte Russo to Manila via Hongkong, accompanied by Mrs. Lee and his secretary Mrs. Kriekenbeek. He will hold the Philippine Islands Annual Conference at San Fernando, Pampanga, February 21st—26th, and after a month of visitation in the Philippine Islands hopes to arrive in Singapore April 7th.

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A recent cable from New York indicates that the REV. and MRS. PAUL B. MEANS and their children will not arrive until some time in March. No further details have come.

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REV. and MRS. M. DODSWORTH and their children, RUTH and PAUL, expect to leave on furlough on the 1st February. From Singapore they will proceed to Manila on the s.s. Trier. At Manila they will transfer to the Dollar Line sailing by the s.s. President Jefferson. They have earned the gratitude not only of Malacca but also of the entire Conference, and all wish them *BON VOYAGE* and a happy furlough. They expect to return at the end of this year.

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REV. EGON OSTROM was a visitor in Singapore during the Annual Conference session where he represented the Chinese work in Sumatra.

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DR. KAGAWA of Japan is expected to be in Manila at the time of the Philippine Islands Annual Conference in the interests of the National Church Council Programme. It is hoped that he can visit and address the Conference there.

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REV. R. L. ARCHER left Singapore for Medan on Monday the 15th January to attend the Sumatra Mission Conference. He returned to Singapore January the 22nd.

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REV. and MRS. J. F. PEAT, formerly of Singapore, are visiting in Central and West China, where they were formerly missionaries. They expect to leave Shanghai for America, via Europe, about February 1. Their address is care The Board of Foreign Missions, 150 Fifth Avenue, New York City.

The REV. JAMES M. HOOVER who has just completed 31 years of missionary service in Sarawak, Borneo, was recently honoured by the Rajah of Sarawak (the English ruler) who conferred upon Brother Hoover the "Long Service Decoration." This decoration has never before been conferred upon a civilian. It represents the appreciation of the Government for the valuable service rendered by the Hoovers in the development of that new and thriving country. It is interesting to note that the present Sarawak Government was first recognized by President Polk in 1847.

Despite the recent economic depression which has struck this part of the world with unusual severity, our mission work in Sarawak has carried on successfully. Mr. and Mrs. Hoover are the only missionaries of our Methodist Church at work in Borneo; the work being carried on under their direction by some 40 Chinese pastors practically all of whom are self-supporting. In reading his thirty-fifth report as a missionary in Malaysia, and the thirty-first for service in Borneo, Brother Hoover reported a net gain in membership of 234. Such an achievement in face of the large number of people who have recently returned to China, speaks for the kind of a mission programme which has real foundations.

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REV. and MRS. HARRY C. BOWER of Palembang passed through Singapore January 12 on their way to Sumatra for the Sumatra Mission Conference.

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MRS. T. W. HINCH is spending the month of January at the Lodge, Fraser's Hill.

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MISS ELSA SCHWAB of the Methodist Mission, Palembang, passed through Singapore from Java on the 19th January to attend the Sumatra Mission Conference in Medan. She had spend a short holiday in Java.

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Word has just been received of the death at 67 years of MR. V. LUXUMINIAH REDDY, father of the REV. L. A. SAMUEL and an early convert of BISHOP W. F. OLDHAM. His death occurred on the 31st December, 1933 at his home, 6 Pandaram Street, Vepery, Madras. He is survived by four daughters and a son.

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The marriage of MISS ONG SIEW KIM of the Methodist Girls' School Staff, Kuala Lumpur, to MR. GOH KENG SWEE of the Health Department was solemnized at Wesley Church, on Wednesday, the 20th December, the Rev. P. L. Peach officiating, assisted by the Rev. D. H. Yap.

The marriage of MR. CHONG KEK CHONG of the Electrical Department, Kuala Lumpur, to MISS TAN SWI TECK, nurse at the Kuala Pilah Hospital formerly, was solemnised at Wesley Church, Kuala Lumpur on Saturday, 24th of December, the Rev. D. H. Yap officiating, assisted by the Rev. P. L. Peach.

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**Chrismas Service at the Leper Colony.**

The Methodist Services at the Singapore Leper Colony have been under the supervision of Miss C. Kenyon, several of the missionaries assisting in the Worship Service in Malay held each Sunday morning at 11 o'clock, when forty to fifty lepers, mostly women, assemble in the Chapel.

Christmas and the New Year are times of great celebrations in the Camp, as various organizations put forth special effort to bring them a bit of cheer from the outside. The Methodist group of about thirty young folks gave their Programme on the evening of December 26th at the Camp Hall which was decorated with a bright Christmas tree and many gay trimmings. There were songs in Malay and English, special music by Foochow Leaguers, a short pagent by some from Wesley Church, and the Christmas message by Rev. Blasdell. Mr. Alfred Nicholas gives himself unreservedly to the interests of the patients and so in his free time he has been conducting an English School. Some of these pupils sang and gave recitations which were appreciated by the guests. There were over 100 lepers present and each was made happy by receiving a Christmas box containing a sarong and other useful little things. These gifts were made possible because of the money sent out by the American Mission to Lepers. The beautiful moonlight night made it delightful for us to have the colored pictures of the "Other Wise Man" shown in the garden. Mr. Theodore Doraisamy told this story in a very interesting manner as the slides were being shown.

Monthly services have been started at the Johore Baharu Leper Camp during the past year, and so several of the Leaguers gave a programme there on the afternoon of December 29th, the Christmas message being given by Rev. B. Baughman. This talk as well as those given by Rev. Blasdell and Mr. Doraisamy were interpreted into Malay by Mr. M. L. Tobing. When attending such gatherings as these one cannot help but thank God more than before for the Joy and Hope brought through the Christmas Tidings.

*—Edna Caye Archer.*

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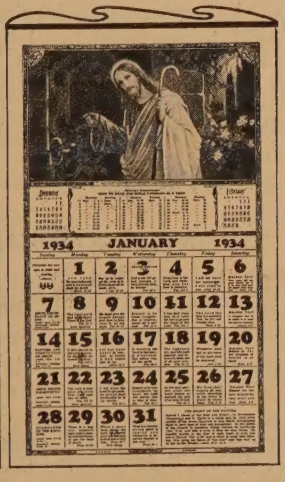


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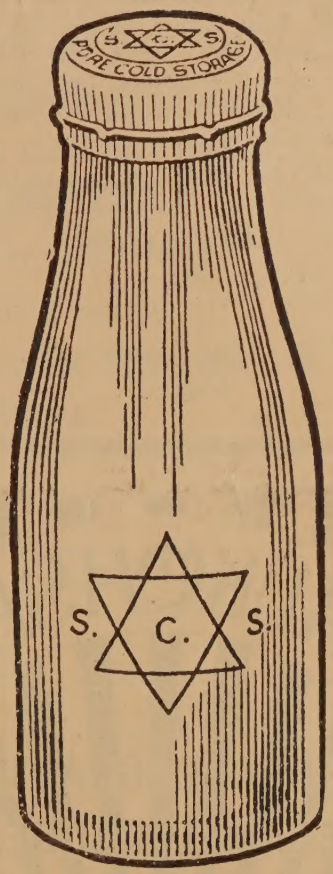


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## THE MOSLEM WORLD

The January issue of THE MOSLEM WORLD marks the beginning of the twenty-fourth year of the publication of this Quarterly. While other periodicals have fallen by the way, this magazine seems to have taken a new lease of life.

Considerable space is devoted to China, where the Editor recently spent two months visiting Moslem centres. His editorial on the Fourth Religion of China tells of the early entrance of Islam by sea and by land, its spread and influence, the present-day revival and the Moslem press of China. Mr. Harold D. Hayward contributes an article on the Kansu Moslems of to-day. In addition, we have a Chinese-Moslem calendar for the new year, a frontispiece showing a score of the Islamic magazines published in China, and an excellent map of Sinkiang Province.

Professor Richard Bell of Edinburgh University and the Reverend James Robson of Glasgow University write, respectively, on Mohammed's Call and on Magic Cures in Popular Islam. Dr. Hilma Granqvist of Helsingfors contributes a paper on Marriage in Palestine; Herrick B.Young gives a survey of the Modern Press in Persia; and Dugald Campbell, of the National Bible Society of Scotland, tells of his experiences in Bible distribution across the Sahara.

There is a thoughtful study on Islam and the Mongolian Races, by the Reverend A. C. Hanna of Burma, and a brief article on the Creed of Al-Sanusi, by the Reverend Frederick J. Barney, of Arabia. Mr. C. A. Soorma, an educated Moslem of Rangoon, writes most interestingly on Islam and Intellectual Freedom.

The Current Topics deal largely with Chinese Islam, while the Book Reviews and the Survey of Periodicals indicate the wide range of Islamic study to-day.

50 cents a copy $2.00 a year

## THE INTERNATIONAL REVIEW OF MISSIONS

The issue for January, 1934, has recently arrived and contains much valuable information for the student of Foreign Missions. The most of this issue is concerned with a surveys of the following Mission Lands: The Japanese Empire, China, Southeast Asia, India, Burmah, and Ceylon, Central Asia, the Near East, Africa, Madagascar, Latin America, the Pacific Area, the Jews, the Sending Countries. These surveys were started several years ago and were at that time brought down to 1932. The present surveys start with 1932 and bring the surveys up to the present date.

In addition to the Surveys two articles are contributed—"The Function of the Christian College" and "The Work of the Bible Societies". Book Reviews, Editor's Notes, and Missionary Bibliography are also included in this volume.

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# What We Believe About Wealth?

Though Jesus dwells frequently on the perils of wealth, He does not condemn the possession of property or denounce ownership in lands, goods, or money. There is no deprecation of riches in themselves. He lays emphasis on their deceitfulness (Matt. 13:22); He warns his disciples against covetousness (Luke 12:13-15); and especially does He point out the danger of accumulating earthly treasures (Matt. 6:19) and the impossibility of serving God and mammon (Matt. 6:24). He lays down the principle that a man's life consisteth not in the abundance of the things which he possesseth (Luke 12:15). However, He shows no trace of belief that temporal possessions are evils in themselves. His parables constantly assume the right, and indeed the responsibility, of the individual to hold and administer wealth (Matt. 25:14, Luke 19:12, 16:1). Many of His sayings would be devoid of meaning if His attitude to the industrial system of his day had been one of uncompromising hostility. He could not, for example, have justly advised the young ruler to sell what was not really his, or have suggested that he should induce another to accept for money what it was unlawful for him to retain.

Many of Jesus' parables deal with the use of money, without indicating a single reproof on account of its possession (Matt. 25:14-30, Luke 19:13-27, 16:1-13, 12:16-21). Christ does not demand withdrawal from the activities of the world. The asceticism of the early Church and the renunciation practised by those sects which make a profession of poverty find no countenance in the gospels.

### Wealth and the Supreme End of Life

The one and only aim of our Lord was the establishment of the rule of God or reign of righteousness in the hearts and lives of men. The kingdom of God is first, all else is secondary and subsidiary. This is the test of all earthly things. Possessions and occupations have validity only in relation to the supreme end of life. His calls to renunciation were made not because he deemed wealth to be inherently evil, but because in each case the required act of denial would remove the special hindrance to the realization of the spiritual life (Matt. 19:24, Mark 4:19, Luke 6:24). In Mark 10:21 it is to be noticed that it is a deficiency of character that necessitates the repudiation of earthly possessions. Jesus thus raises the whole question of material wealth to a spiritual plane. What He really condemns in connection with riches is the spirit which holds them falsely, by non-use, misuse or abuse.

### Wealth, a Trust and a Test

Finally, wealth is everywhere regarded in reference to man's relation to God. It has thus a two-fold significance. It is a *trust* and a *test*. There is no such thing as absolute ownership. All things belong to God, our Father. We are but pensioners on His bounty, and trustees for what He lends to us. No one can say, "I can do what I like with my own". (Matt. 20:15, Luke 12:19).

From the standpoint of Christian ethics, possessions of all kinds are subject to the law of *conscience*. What makes them right or wrong is their influence on character, and thus they become a test of life. Every gift is bestowed for purposes of service. God has no room for parasites or idlers. Every one, be he rich or poor, is a trustee for the Creator. There is no such thing as mere money. It is always a symbol or a measure. Property is but the expression and instrumentality of personality. We have only what we use. Hoarded wealth is barren. And only as we give forth our life in service and sacrifice is it fruitful.

*—Extract of a Paper read before the Malaya Annual Conference by* Rev. D. H. Yap.

# The Malaysia Message

Official Organ of the Singapore Area of the Methodist Episcopal Church

Monthly Journal

for

Missionary, Educational and General Religious Information

February 1934. Vol. 44. No. 2


## A PERENNIAL TASK

Out of the latest issue of the International Review of Missions comes this challenging word: "Her (the Church's) task to-day is to teach men how to live in a world shaken by war and its results, by doubt and poverty and fear of the future." The conditions of the world to-day outlined here have been the subject of much writing in the past few years. Brilliant minds have laboured long and arduously to elaborate upon the causes of the present troubles of the world as given in this concise statement. We might continue this trend of thought without meriting unduly severe criticism. Our purpose, however, is different. Granted the truth of the statement so far as the source of present troubles in the world is concerned, what is the relation of the Church to existing conditions? What is her present task?

The answer comes in a terse form: to teach men how to live. Try as we may to convince ourselves to the contrary, men do not know by nature how to live. This knowledge is an acquired characteristic. To exist in the world, to maintain the struggle of self-preservation is a natural instinct, but how *to live* in such a world as we have is knowledge which comes only through patient preseverance and strong determination. It requires a teacher of the highest rank, and pupils who have rid themselves of preconceived notions of the worldly-wise and are willing to be taught.

Through long ages people have been seeking such a teacher. One faithful soul after another has arisen to lead their people out of their distresses and into a truer life. Eagerly the people listened to their earnest words, but after all they were human teachers with human limitations, and people continued to exist and not to live. Then Jesus came and in the simplest and clearest words announced His Mission: "I came that ye might have life and that ye might have it more abundantly." The word "life" became one of the great words of His teaching. He designated Himself as "Bread of Life", "Water of Life", and promised to give to those who believed on Him "Eternal Life." In the same simple and brief messages, without human limitations but with divine authority, He disclosed the secret of life in this world and in the world to come.

We pride ourselves on our knowledge to-day, and to a degree rightly so. But there are limitations even to such knowledge as we have—it cannot teach people how *to live*. It has taught much to improve the conditions of our earthly existence, but it has reached its bounds before teaching people how to live, for real living comes not by knowledge but by faith. "He that believeth on Me hath everlasting life". As the tree puts down its roots into the ground and then waits, in faith, for the life-giving rains, so we must exercise faith for the attainment of true life. Knowledge can serve as a guide for a distance, but if we would enter into life we must finally release the hand of knowledge and clasp the hand of faith.

With the teaching of Jesus, the secret was out. The disciples caught the joyous message of life and preached it with assurance and vigour. They not only received the teaching as a blessing for themselves, but as laying a responsibility upon them for others. They conceived their task as one of teaching people in the world of their day how to live. They boldly accused the Jews of having slain the "Prince of Life" but also pointed out the way of repentance and faith by which they themselves could enter into the true life. "Believe on the Lord Jesus Christ and thou shalt be saved"—Acts 16:31.

From that time the task of the Church has been to preserve and give to each generation the precious knowledge of how to live. Sometimes her task has not been so difficult as at others, but frequently there have arisen such situations as exist at present in the world when people have forgotten what they have once known of the way of life, and have departed far from the source of life. It has become at such times the task of the Church to teach anew how to live. It is no new task but an old task under new conditions. May the Church in this day, be instant in, and faithful to, her perennial task of teaching men how to live in a world shaken by war and its results, by doubt and poverty, and fear of the future.

# FROM THE EDITOR'S DESK

## OUR CONFERENCE SESSION

The forty-second session of the Malaya Annual Conference was in every respect of high order. No one would have supposed that the workers who attended its sessions had come from heavy tasks with very meagre support. Those workers walked with a firm step and heads up, for they had recently come from scenes of victory. Why should they act as those defeated? There was victory all along the line. Membership had increased, baptisms had increased—why shouldn't they smile. When one considers that the past year witnessed a steady stream of Chinese and Indians returning to their respective countries and taking with them large numbers of the members of our churches, it is wonderful that the figures could be held as at last year—*but they were increased!* The Sarawak (Borneo) District alone increased its membership by 234 members. True the pastoral support was reduced, sometimes very greatly, but here again was a victory—our workers are not dominated by financial considerations. The trying year just past shows that they have overcome at that point, too. It was a happy and forward-looking group that gathered in the first session of the Annual Conference on Thursday, January 4th.

The Laymen, too, were not to be outdone in buoyancy of spirit. Forty-seven came from every district of the Peninsula and joined in the United Sessions on Saturday, Sunday, and Monday. They showed from the start that they were prepared to support every constructive movement for the advancement of work throughout the Conference, and seriously to undertake the responsibilities placed upon them as participants of the Conference.

Our President, Bishop Edwin F. Lee, maintained through his daily devotional periods and through the sessions of the Conference a strong spiritual note. He also rendered great service by linking us continually with Methodism, present and past. His sermon on Sunday night to a congregation of Methodists which filled Victoria Memorial Hall was a challenging call to faith in the essential things of the Christian life and to a renewed faith in Christ Himself. The Conference proved again and again that Bishop Lee has lost none of the confidence accorded him when he first came to administer the affairs of the Conference.

With committees trained to their work, the business of the Conference was expedited, and Saturday found us ready with recommendations for ordinations and reception into full membership. On Sunday, the following were ordained:

*Deacons*—Hong Han Keng, Singapore
Paul H. Schmucker, Klang
Ling Lee Kong, Sibu, Sarawak
Sia Iu Te, Sibu, Sarawak
T. M. Kurien, Penang

*Elders*—J. V. Ayaduray, Seremban
A. Devadason, Segamat

"I know a land that is sunk in shame,
Of hearts that faint and tire;
But I know a Name, a Name, a Name
That can set that land on fire.

"I know a soul that is steeped in sin,
That no man's art can cure;
But I know a Name, a Name, a Name
That can make that soul all pure.

"I know a life that is lost to God,
Bound down by things of earth;
But I know a Name, a Name, a Name
That can bring that soul new birth.

"So listen my heart, an angel speaks
To save that life from dross;
Christ Jesus is the Name, the Name,
He saves by way of the Cross."

The Communion Service was held at the close of the ordination service. It was largely attended and was impressively conducted.

On Monday the following were received into full membership in the Conference: Hong Han Keng, Paul H. Schmucker, T. Runyan, and Kingham Joseph. The Reports of committees were of high order, the papers read were thought-provoking, and the commencement exercises of the Eveland Seminary graduates were dignified and inspiring. Tuesday was the closing day of the session, and, as usual, a busy one. The Conference met morning and afternoon and was unable to complete its business for the reading of the appointments until 5 p.m. Adjournment followed immediately, and that night most of the people who had attended the Conference were on their way home.

A few remained for Committee sessions, not least important of which was the Committee on the programme of the Semi-Centennial of the Malayan Methodist Mission. The celebration of this fiftieth anniversary will take place next year, but Malayan Methodists will need to prepare carefully this year to ensure its success.

The forty-second session of our Malaya Annual Conference has passed into history, but its spirit will abide, we trust, in the hearts of those who attended to quicken and encourage through the coming year as we may have opportunity to remember its happy associations and helpful pronouncements.

## NOTES FROM THE STRAITS CHINESE METHODIST CHURCH, SINGAPORE

55 adults and 34 children were baptized in 1933. 78 preparatory members were enrolled and 54 men were received into full membership.

We have been having very fine women's meetings. The average attendance has increased from 6 at the beginning of the year to about 80. This is largely due to the enthusiasm of our women who go out and bring their friends to the meeting. As a result a large number of non-Christian women are being reached with the Gospel.

Ours is still the largest Sunday School in the Malaya Conference. The attendance has reached 466. In spite of the extra accommodation afforded by our new Church Hall, we are still crowded.

The Epworth League has had, perhaps, the best year in its history. Never were its activities so varied; never were so many good things attempted and done. A fine spirit of loyalty to the Christian ideals of life prevails among the Leaguers. The Bible Class, held under the auspices of the First Department, is meeting a very vital need in the spiritual life of our young people.

The Ladies' Aid Society has had another busy year. The women ought to be congratulated on the success of the bazaar they held in September last in aid of the Poor Fund and Benevolences of the Church. The Society contributed 10 per cent of the net proceeds of the bazaar to the Non-European Relief Fund.

GOH HOOD KENG,

*Pastor.*


# The Malaysia Message

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## THE ASIATIC PASTORS' BUNGALOW

The Asiatic Pastors' Bungalow at Telok Meroh (near Lumut) was completed last October and was formally opened at a service on December 17th. Rev. and Mrs. Shih Yu Shou and their two children spent their holiday of one week in the Bungalow after it was opened.

The Bungalow is very pleasantly situated at the seashore near Lumut. It has a good stretch of sandy beach and ample space surrounding the bungalow. The house itself seems exceedingly well adapted for the temporary use of pastors and others on holiday. Correspondence should be addressed to Rev. Shih Yu Shou, Simpang Ampat, Sitiawan.

### RULES FOR THE ASIATIC PASTORS' BUNGALOW

1. This bungalow shall be known as the Asiatic Pastors' Bungalow.

2. Asiatic pastors and supply pastors, both active and retired, may stay in the bungalow free of rent.

3. A family may occupy it only for two weeks unless there are special reasons for prolonging the stay.

4. Pastors intending to use the bungalow shall give at least a month's notice in writing to the Rev. Shih Yu Shou, Simpang Ampat, Sitiawan, and wait for his instructions.

5. A Committee of Management consisting of Rev. Shih Yu Shou, Rev. D. P. Coole, and Rev. Fred David has been appointed for 1934.

6. The bungalow is furnished. The occupants have to bring their own blankets and towels.

7. The caretaker of the bungalow shall look after the house and the garden, and see that the furniture is kept in good condition.

8. When not occupied by the pastors the bungalow may be rented out to others at $1.50 per day for a period not exceeding two weeks.

9. Occupiers must pay the rent in advance.

10. All matters relating to the running of the bungalow and the comfort of the occupants should be reported to the Bungalow Committee through the chairman, the Rev. Shih Yu Shou.

Committee on Asiatic Pastors' Bungalow,

REV. GOH HOOD KENG,

*Chairman.*

## THE GUIDE FOR THE LONG JOURNEY

*(A Sermon delivered by Bishop Edwin F. Lee at Victoria Memorial Hall, Singapore, Conference Sunday, January 7, 1934.)*

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*"Jesus saith unto him I am the way, the truth and the life: no man cometh unto the Father, but by me." John* 14:6.

*"By faith Abraham went out, not knowing whither he went . . . . . for he looked for a city which hath foundations, whose builder and maker is God." Heb.* 11:8.

### I. The early Christians and the way:

Christianity is not a new religion but rather an enlargement and development of the faith of Israel. The author of the Epistle to the Hebrews clearly suggests the outreach of the mind and soul of the early seeker after Jehovah. And he almost poetically expresses the vision glorious of this early religious era in the sentence, "For he (Abraham) looked for a city which hath foundations, whose builder and maker is God."

For years the Christians met regularly with their Jewish brethren in the synagogues. Let us remember that it was almost 200 years before separate church buildings began to be much in evidence. There was naturally much friction between individuals of the old and the new interpretation of religion namely Judaism and Christianity, and the Christian was frequently at a great disadvantage because he did not have an organized statement of faith. They thus early became recognized as seekers of "The Way". It would not be surprising if many of them would have been quite at a loss to describe the way. They only knew that they had caught something that was different, that had more of a living, throbbing note than that of the old temple worship and the more or less didactic interpretation of religion such as was found in the synagogues from the reading of the law. A personality had come into their lives—a marvellous personality, whom they soon came to appreciate as a sinless individual, as one who laid hold on understanding, as one who had risen triumphant over death. The Risen Christ clinched the acceptance on the part of many and became recognized as "a Guide for the Long Journey" throughout life and one who could show the way into the life everlasting.

### II. The Christian way in the Succeeding Centuries Revealed Alternate Hope and Despair:

As early as the third century Christianity began to show evidence of becoming supreme in the field of religion and of culture. Its rapid growth and general acceptance naturally lost for the rank and file much of the inspiration that was apprehended by the early Christian who gave his allegiance to this new way, frequently at the risk of his life. The formulation of of a system of theology arose, some of it good, some of it bad. Throughout the generations there was an attempt to carry forward the mind of the Christ and to put into an organized system His thought and teaching. This cannot be exactly done.

Dean Sperry of Harvard Divinity School in one of his recent books gives the following: "The honest answer to the question, 'What would Jesus do?' is, in many instances, 'We do not know.' We may have very strong convictions as to his probable way of life, had his lot been cast in this time rather than in that time, yet we go beyond the facts when we refuse responsibility for our immediate Christian decisions, on the ground that He has previously made the decision for us. He left us principles, but He did not give us rules sufficient to cover all the permutations and combinations of honest perplexity."

The Christians of the Middle Ages frequently had to fight for their religious ideals. Islam at one time hammered at the gates of Vienna and almost opened them. The Moors at another time carried the symbol of the star and the crescent as far north as Tours in France. It was only the leadership of men such as Charles Martel, or "Charles The Hammer", who was able to beat back these courageous sons of Islam. It is rather interesting to us to appreciate this name Martel and "martil" the Malay word for hammer are kindred in form.

Apparently the Christian group convinced men of various ages that the Christian programme is the programme of the long road and that Jesus the Christ is the true Guide for man's long journey. With each passing age there have been men who have listened to the voice of the Master and have believed him as he said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." This spirit has driven men like Francis Xavier and David Livingstone to the ends of the earth to share this Christian faith with their brethren of lesser privilege.

Bishop Gore has well said: "In the long run what any society is to become will depend on what it believes or disbelieves about the eternal things." The author of "The Unfolding of Personality" has wisely said: "Man is built on the long-distance race principle".

### III. Our Present Way—a Dilemma or a Hope:

We have had a perfect deluge of books and journals in the last few years that have attempted to throw doubt into the mind of the man in the street. Modern prophets have vied with each other in disturbing the faith of Christian men and women and have said there is no such thing as a way over which we may travel led by a Teacher of Truth and a Giver of Eternal Life.

There are many who to-day frankly say that they are not interested in immortality. They would thereby emphasize the fact that we are possibly born into a world full of a petty round of the cares of life and that we live as physical creatures and not as immortal souls.

Professor Mark has given us a word which we may well fix in our minds; "I have never seen anybody else that I wanted to be. Not that I'm self-satisfied! I want to be myself, only higher."

When one puts very little into life he naturally draws out very small dividends. Our Master the Christ would have us live largely and encompass life in all of its fulness and abundance. The modern prophet would have us be concerned with food, and raiment. Jesus would say to us: "Consider the lilies of the field how they grow: they toil not neither do they spin and yet I say unto you that Solomon in all his glory was not arrayed as one of these."

Let me tell you a simple story that comes out of the World War:—

> One could not but be moved by the story of the soldier who asked his officer if he might go out into No Man's Land between the trenches to bring in one of his comrades who lay grievously wounded. 'You can go,' said the officer, 'but it's not worth it. Your friend is probably killed, and you will throw your own life away.' But the man went. Somehow he managed to get to his friend, hoist him on to his shoulder, and bring him back to the trenches. The two of them tumbled together and lay in the trench-bottom. The officer looked very tenderly on the would-be rescuer, and then he said: "I told you it wouldn't be worth it. Your friend is dead and you are mortally wounded." 'It was worth it though, sir'. 'How do you mean, 'worth it'? I tell you, your friend is dead'. 'Yes, sir,' the boy answered, 'but it was worth it, because when I got to him he said, 'I knew you'd come.'

This is the enigma of Christianity. There are times when it seems that the soul moved by the Spirit of God throws away life and many fail to appreciate that what he throws away is only a physical life and in its place he gets an eternal life to be lived in the presence of God.

I want to say to you, my friends, in closing that our present "way" does not carry us to a dilemma but to a rich and glorious hope. We have been led into an emphasis upon the life in this world and we have unconsciously been losing much of the outreach that carried our fathers into the next. Probably they failed to keep the proper balance. We certainly have failed in balance. Well has it been said: "The centre of gravity of the New Testament is not on earth but in heaven."

We come again to listen to the Master say: "I am the way, I am the truth, I am the life: no man cometh unto the Father but by me." What marvellous words are these. What a rare privilege to accept His leadership and to be led into the presence of our Heavenly Father. The early Christians vaguely felt ahead of them for the way much as a blind man might grope his way along. Succeeding generations had more illumination for their journeys, and we of this present age have literally been satiated with gifts of the intellect and of the spirit. Where our grandfathers had a dozen books we have a thousand. Where our grandfathers listened to a few voices we listen to voices sent around the world. Surely we ought to catch the vision of this Master of the human heart and find an assurance within our souls that he will not forsake us. That He is not a blind leader of the blind, but rather a revealer of truth and a revealer of the Architect of the Ages.

May men everywhere in this day recognize us, who name the name of Christ, as seekers after "The Way" and as men who are on the way.

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## ETERNALLY MY FRIEND

Dr. Joseph Clark.

*"A friend loveth at all times"*
(Prov. 17: 17).

It means so very much to me
  To know you are my friend;
For friendship is a holy thing,
  And constant to the end.
A true, true friend is never lost,
  Though oceans intervene,
Or even Death should separate
  The seen from the unseen.

For friendships rooted deep in God
  Are friendships that abide.
Our friends "passed on" are still the friends
  They were when at our side.
Such friends are friends *eternally;*
  They change not in their love
Since they have crossed the Jordan o'er
And made their Home above.

Eternal life, eternal good,
  Eternal love and peace.
Eternal health, eternal day,
  And joys that never cease,
Are promised those who faithful are
  Until the very end;
But mid them all, I'll thank my God
  That you are still my friend.

## REPORT OF THE COMMITTEE ON THE STATE OF THE CHURCH

The severe financial depression of the last few years has had no effect upon spiritual values, but it has caused their worth to become more apparent to human lives.

We are happy to note the continued emphasis placed upon spiritual development by pastors and lay workers throughout the Conference. While bearing in mind that the Church is composed of people who are prone to error we rejoice that the power of Christ to transform weakness into strength, and self-centered lives into lives of unselfish service is just as real as ever, and it is gratifying to record that this has been demonstrated in many instances during the past year.

But while we say a word of sincere praise for those who have "stood by" in Christian service, giving their tithe of money, time, and service, we feel constrained to state that it is the conviction of the Committee that our Churches are as yet utilizing only a fraction of the potential leadership, and of the facilities to deepen spiritual life. We might well take for our motto in 1934 "A task for every church member,"—a duty that will call for devoted service, and bring joy to the one who gives it as well as life-giving power to the one who receives the benefit of it. May the joy of service which prompted the words, "Here am I, send me" supersede the " please excuse me" so often heard.

Some churches are not as completely organized as they should be. We suggest that the Methodist Discipline be referred to frequently as an aid to developing church organization.

We commend the Resolutions of the 1933 Lay Conference with reference to the benevolent giving of the church (page 91 of the 1933 Minutes), and the recommendations concerning Christian Stewardship of possessions, of personality, and of prayer, as given in Para. No. 75 of the Discipline.

We suggest that all Churches in Malaya follow the custom that has been so fittingly observed by many in the observance of Holy Week as a Week of Prayer.

It is suggested that the new communion ritual be introduced in all churches as soon as possible, translations in Chinese and in Tamil to be procured if possible. We feel it will be helpful if all worshipers be encouraged to remain for the entire service. The Commission on Public Worship and Music is looked to to provide additional helps for making our services helpful and impressive.

Our thanks are due to the Committee on Christian Literature for supplying copies of reports, tracts, etc. for free distribution, and for making available for local churches the new communion ritual in pamphlet form (in English), and a great variety of helpful books. It is hoped that all church workers will aid in the dissemination of books on daily devotions and other literature dispensed by the Committee on Christian Literature. It will be helpful if the Committee can also procure new Disciplines in Chinese and Tamil.

Although some hold that the days of open-air meetings have gone by, others are strongly of the opinion that this is practically the only way to bring the Christian message to certain sections of the community, and that by distributing tracts and selling scripture portions at such gatherings much good seed can be sown.

Christian ceremonies should be the only kind countenanced by Church members: it is hoped that our new converts will be willing to witness for their faith by following Christian customs rather than those that are secular or non-Christian.

We record our deep appreciation of the work done by the evangelists appointed in 1933, and strongly recommend that one or more gifted men be set aside and permitted to devote their entire time to this important phase of our work.

T. W. BOWMAR,

*Chairman.*

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## IN CHURCH

*By* JOSEPH J. SHARE

Here we now sit, just common people in a pew;
Such we appear to be, to one of casual view
Who looks not on the heart of men.
But God knows just how much of strength divine I need,
How my soul hungers, and he feels that hunger plead
For strength to take the load again.

He sees me sitting, praying, waiting in the church
Staying my weakened, sin-prone soul, lest it should lurch
And stumble on the road again.
And so He puts His strong and tender arm in mine,
This makes my strength to be, not human but divine
And confidence is mine again.

# MEDITATIONS FOR THE INNER LIFE

by Rev. H. B. Amstutz.

## "SOME MESSAGES FROM THE MINOR PROPHETS"

A Prayer of Habakkuk the prophet

*"O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy. God's glory covered the heavens, and the earth was full of his praise. And his brightness was as the light.....He stood and measured the earth, he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting....Thou didst cleave the earth with rivers, the mountains saw thee, and they trembled; the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high. The sun and the moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear....Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places.—Hab. 3.*

"The Prophet might be characterized as a 'citizen with a message', a leader of reforms, and an inspirer to righteous living. His field was social and political, as well as religious."

*"The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers. The mountains quake at his command, and the hills melt, and the earth is burned at his presence. Who can stand before his indignation? Who can abide the fierceness of his anger? His fury is poured out like fire."*

*"The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him."*

*"Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee."*

—*Nahum* 1.

"For centuries the Prophets have been ignored as mysterious oracles, honoured and valued merely for the precious texts and sayings which sparkled like rare and brilliant gems upon the dim, obscure surface of an unexplored literature. Modern scholarship has laid bare their intimate relation to the political and social problems of their days."

—Bishop of Winchester.

*"In the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and the people shall flow into it. And many nations shall say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.....And he shall judge among many peoples, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruningbooks; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his own vine and his fig tree; and none shall make them afraid."*

—*Micah* 4.

*"The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rocks, whose habitation is high; that saith in his heart, Who shall bring me down to the ground? Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down."*

—*Obadiah* 1.

"The prophets were the most important teachers of Israel, for in a peculiar sense they were the moral and religious leaders of the nation. They were not of any tribe, section or class in Israel, and varied as greatly in their abilities as have the ministers of Christian faith."

Prof. Herbert L. Willett.

*"Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil."*

*"It shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."*

"It is not difficult to get away into retirement and there live upon your own convictions; nor is it difficult to mix with men and follow their convictions; but to enter into the world and there live firmly and fearlessly according to your own conscience—that is Christian greatness."

—F. W. Robertson.

## "ONE THING THOU LACKEST"

By the Late Bishop F. W. Warne.

The rich young ruler represents the class with whom it is most difficult to deal. If one's character is openly immoral and wicked, it is easy to say something that should bring conviction; but not if one is morally upright, so much so that when the Christ declares the conditions of salvation the answer comes, "All these have I kept from my youth up." Such persons are in most congregations, and are very hard to reach with an awakening spiritual message. George Whitefield made it the rule of his life to have personal dealings with the people who entertained him. But he was in a home where the father, mother, and daughter were so kind and everything so exact and correct and their lives so exemplary, that his courage failed him to speak to them. It got on his conscience; and the last night he was in the home he could not sleep, for he knew his courage would fail him. So he wrote with his ring across a diamond-shaped pane of glass in the window of his bedroom, "One thing thou lackest," and God used that to the awakening and salvation of the family. But the failing of the courage of that most courageous of gospel preachers illustrates my thought, that outwardly clean and perfectly correct and lovely people are the most difficult people to reach with the real convicting spiritual message. Christ had put a very extraordinary test to this rich, ceremonially and morally correct, young ruler.

The case illustrates the fact that Christ deals with each person according to his personal peculiarities and possibilities. I have often thought that one reason why Christ put to him such a severe test was because He desired him for a realm of very high service. If the young man had measured up and followed Jesus, he might have been one of the chosen twelve; or with his culture he might have been equal to Paul of the New Testament. But he failed and lost it all, and went away sorrowful. And I think of him as sorrowful for the intervening two thousand years, and to continue throughout eternity. Think of the perishing bag of gold to which he clung and for which he forfeited the friendship of the Son of God and the eternal life and rewards of the faithful. It illustrates the awfulness of the consequences to the most respectable and lovable who reject the inner call of Christ, the Saviour.

*What did he lack?* He lacked the willingness to let Jesus Christ have the complete control of his life. Because of that, with all his goodness, he rejected the claims of Christ and committed what is practically the unpardonable sin. There is pardon for all sin and sinners who will accept Jesus Christ as Lord and Master, and who will let Him be the ruler of their lives; but for those who go away, even sorrowful, there is no salvation. What is sin? Sin is putting one's will above the will of God. What did this lovable young man whom Jesus loved do? He put his will, his choice, his love of his gold above the call and claim of Jesus Christ concerning his life. He definitely said, "I will follow my own inclinations rather than obey the call of the Son of God." That is sin. That is the highest type of sin and the source of all sin. The human will and choice placed above the divine. And in this case the one who can say concerning the commandments, "All these have I kept," a wonderful record, yet if he rejects Jesus Christ and puts selfish desires and love for anything else above the call of Christ, in his inmost soul he has committed the sin which puts him outside of the realm where pardon can be found. The difference between the rich young ruler and Paul was the young ruler clung to his gold. Paul says, "I have suffered the loss of all things, and have become the slave of Jesus Christ, my body marked with scars, marks of stones, marks of the whipping post." But when the end came, what is the contrast? The moral rich young ruler has his gold for a few brief years with a guilty conscience, and then goes out into eternity, leaving behind all for which he lived. No treasures in heaven. The saddest end that can come to any life. Paul, who yielded all and served, came triumphantly to the end, testifying: "The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown." An eternal crown in glory. Who was wise? Who won? Who will you imitate? For what will you live, for time or for "an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you"? In that great day, will you hear "Well done" or that awful word "depart"? As a boy, the thought of hearing "he shall separate" and then "that awful word *depart,*" helped me to let Christ have complete control of my life. I have rejoiced over it ever since, and will throughout eternity. "Go and do thou likewise."

*"One thing thou lackest."* Jesus loved him. Jesus never fails to love and appreciate all the good in any life; but He never fails to know if there is "one thing" lacking. The religious ruler came to Jesus, saying, "Thou art a teacher come from God." That is the superiority of Christianity, "A teacher come from God." Jesus accepted the title and began with "Ye must be born again." It is said Whitefield preached three hundred sermons from that text, and when asked why he had done it replied, "Because ye must be born again." That is what the young ruler lacked, Christ living in him, born out of the physical up into the spiritual realm of life. There are so many people trying so hard to be good and failing. Why? They lack "Christ in them, the hope of glory." It is only "one thing," but that one thing, when it comes into a life, transforms everything. A new creature, a new creation, a new life, a new joy, heaven begun below. There is no substitute for this "one thing,"

(*Continued on page* 25)

# Appointments

## Malaya Annual Conference, 1934.

### PENANG—IPOH DISTRICT

Abel Eklund, Superintendent, (*P. O., Penang, S.S.*)

Penang and Province Wellesley

| | |
|---|---|
| Bagan Serai, *Anglo-Chinese School* .. | *Supplied by* J. E. Ponniah. |
| Bedong, *Anglo-Chinese School* .. | C. M. Chacko. |
| Bukit Mertajam, *Resident Missionary* .. | Miss Hazel M. Depler. |
| *Anglo-Chinese Girls' School* .. | Miss Hazel M. Depler, Headmistress. |
| *Chinese Church* .. .. .. | *To be supplied.* |
| *English Church* .. .. .. | *To be supplied.* |
| *Tamil Circuit* .. .. .. | *Supplied by* Y. J. Jesudason. |
| *Women's Work* .. .. | Mrs. Jesudason |
| Kulim, *Anglo-Chinese School* .. | Lam Yau Thong. |
| *Chinese Church* .. .. .. | *Supplied by* Wen Pu Kian |
| Nibong Tebal, *Anglo-Chinese School* .. | J. A. P. Oswald, Headmaster. |
| *Tamil Church* .. .. .. | *Supplied by* J. A. P. Oswald. |
| *Women's Work* .. .. | Mrs. Oswald. |
| Parit Buntar, *Anglo-Chinese School* .. | T. K. Cheong, Headmaster. |
| *Women's Work* .. .. | Mrs. T. K. Cheong. |
| *Tamil Church* .. .. .. | *Supplied by* J. A. P. Oswald. |
| Penang, *Anglo-Chinese School* .. .. | T. W. Bowmar, Principal.<br>Miss E. Stella Cass, Vice-Principal.<br>Burr H. Baughman.<br>Hugh F. Clancy. |
| *Middle School* .. | Miss E. Stella Cass, Headmistress. |
| *Primary School* . | *To be supplied.* |
| *Continuation School* .. | Khoo Cheng Hoe, Headmaster.<br>T. M. Kurien. |
| *Anglo-Chinese Girls' School* .. | Miss Lois Rea, Headmistress.<br>(On leave in April, 1934).<br>Miss Mabel Marsh, successor. |
| *Alexandra Home* .. .. .. | Miss Urech. |
| *Cantonese Chinese Church* .. | *To be supplied.* |
| *Women's Work* .. .. | Mrs. Bowmar. |
| *Dato Kramat Anglo-Chinese School* .. .. .. .. | *To be supplied.* |
| *District Branch Schools* .. | T. W. Bowmar, Manager. |
| *Hokkien Chinese Church* . | Timothy M. Huang, Pastor. |
| *Bible Woman* .. .. . | Mrs. Ang Swee Iau |
| *Women's Work* .. . | Mrs. Huang.<br>Miss Cass.<br>Miss Urech. |
| *Tamil Church* .. .. .. | Thevervelil M. Kurien. |
| *Catechist* .. .. .. | R. Zacharias. |
| *Women's Work* .. .. | Mrs. Kurien.<br>Miss Rea. |
| *Wesley Church (Fitzgerald) Memorial* .. .. .. | Abel Eklund, Pastor.<br>Burr H. Baughman, Assistant Pastor. |
| *Women's Work* .. .. | Mrs. Eklund.<br>Mrs. Bowmar.<br>Miss Marsh. |
| *Winchell Home* .. .. .. | Miss Lydia Urech |
| Sungei Patani and Bedong, *Chinese* .. | *To be supplied.* |
| Sungei Patani, *Tamil* .. .. .. | *Supplied by* C. M. Chacko. |

### PERAK

| | |
|---|---|
| Bagan Datoh, *Tamil* .. .. .. | *To be supplied.* |
| Batu Gajah, *Tamil* .. .. .. | *Supplied by* S. M. Pandian. |
| Bruas, *Anglo-Chinese School* .. .. | W. M. Alagaratnam. |
| *Tamil Circuit* .. .. .. | *Supplied by* W. M. Alagaratnam. |
| Ipoh, *Resident Missionary* .. .. | L. Proebstel. |
| *Anglo-Chinese School* .. .. | Lester Proebstel, Principal.<br>Ralph A. Kesselring.<br>Fred David.<br>Theodore Runyan.<br>Herbert H. Peterson. |
| *Continuation School* .. | Lester Proebstel, Principal. |
| *Anglo-Chinese Girls' School* .. | Miss Thirza E. Bunce, Principal.<br>Miss Florence Kleinhenn, Vice-Principal. |
| *Anglo-Chinese Girls' Boarding School* .. .. .. .. | Miss Florence Kleinhenn. |

**Ipoh** (*continued*)

| | |
|---|---|
| *Chinese Church and Tanjong Rambutan Circuit* | Moi Poh Peng. |
| *Women's Work* | Mrs. Moi Pon Peng.<br>Miss Bunce. |
| *English Church* | Theodore Runyan. |
| *Women's Work* | Mrs. Runyan. |
| Horley Hall | Ralph A. Kesselring, Principal. |
| *Tamil Church and Circuit* | Fred David, Pastor. |
| *Women's Work* | Mrs. David. |
| *Tamil Settlement* | *Supplied by* S. M. Pandian. |
| *Bible Woman* | Mrs. Nallathamby. |
| *Women's Work* | Mrs. Pandian. |
| *Young People's Work* | Miss Kleinhenn. |
| Kampar, *Anglo-Chinese School* | Lester Proebstel, Manager.<br>Yong Ngim Djin, Headmaster. |
| *Chinese Church* | *Supplied by* Lai Kam Hong. |
| *Tamil Church* | *To be supplied.* |
| Pusing, *Chinese Church* | *To be supplied.* |
| *Sam Yuk Chinese School* | *To be supplied.* |
| Sitiawan, *Resident Missionary* | Douglas. P. Coole. |
| *Women's Medical and Evangelistic Work* | Miss Mechteld Dirksen. |
| *Anglo-Chinese School* | Douglas P. Coole, Principal.<br>D. C. Gong, Vice Principal. |
| *Ayer Tawar and Bruas Circuit* | *Supplied by* Shi Yu Shou. |
| *Women's Work* | Mrs. U Sing Giek. |
| U Daik *School* | *To be supplied.* |
| *Lumut Anglo-Chinese School* | Ling Sing Hang, Headmaster. |
| *Methodist Girls' School* | Miss Mechteld Dirksen, Manager.<br>Miss Ling Gay Lang. |
| *Pioneer Church Kampong Koh* | Li Hok Hiang. |
| *Bible Woman* | Mrs. Ling Ceng Ho. |
| *Women's Work* | Mrs. Li Hock Hiang.<br>Mrs. D. P. Coole. |
| *Parish Visitor* | Miss Janet Chen. |
| *Simpang Ampat, Lumut, Kampong Bahru Circuit* | *Supplied by* Shi Yu Shou. |
| *Sungei Wangi Chinese School* | *To be supplied.* |
| *Third Road, Sungei Wangi Circuit* | Uong Duong Sing. |
| *Bible Woman* | Mrs. Lieng Chung Chiu. |
| *Tamil Church and Circuit* | *Supplied by* J. P. Joshua. |
| *Women's Work* | Miss Dirksen. |
| Sungei Siput, *Anglo-Chinese School* | *To be supplied.* |
| *Church* | *Supplied by* S. Kovilpillai. |
| Sungkai, *Anglo-Chinese School* | Mrs. Visuvalingam. |
| *Tamil Church* | *Supplied by* John Devasahayam. |
| *Tamil School* | John Devasahayam. |
| Taiping, *Anglo-Chinese School* | David Ling, Headmaster. |
| *Chinese Church* | *Supplied by* John Lee. |
| *Women's Work* | Miss Craven. |
| *English Service* | Herbert H. Peterson. |
| *Crandon Home* | Miss Norma B. Craven. |
| *Lady Treacher Girls' School* | Miss Norma B. Craven, Principal.<br>Miss Virginia Lake, Vice-Principal. |
| *Tamil Church and Circuit* | *Supplied by* D. John. |
| *Women's Work* | Miss Craven. |
| *Young People's Work* | Miss Lake. |
| Tanjong Rambutan, *Anglo-Chinese School* | Eng Seong Hooi, Headmaster. |
| *Tamil Work* | *To be supplied.* |
| Tapah, *Anglo-Chinese Girls' School* | Mrs. M. G. Paul. |
| *Catechist* | J. D. Asirvatham. |
| *Sakai* | *Supplied by* S. M. Siantoeri. |
| Telom, *Sakai* | *Supplied by* A. Simandjoentak. |
| *Women's Work* | Mrs. Simandjoentak. |
| Teluk Anson, *Resident Missionary* | C. D. Patterson. |
| *Anglo-Chinese School* | C. D. Patterson, Principal. |
| *Chinese Church* | *Supplied by* Siew Im Mee. |
| *Tamil Work* | *Supplied by* Isaac Manickam. |
| *Women's Work* | Mrs. C. D. Patterson. |
| Tronoh, *Chinese Church* | *Supplied by* Lam Hoong Pan. |

## KUALA LUMPUR DISTRICT

Preston L. Peach, Superintendent, (*P. O., Kuala Lumpur, F.M.S.*)

| | |
|---|---|
| Kuala Lumpur, *Cantonese Evengelistic Work* | Miss Emma Olson. |
| *District Evengelist* | D. H. Yap. |
| *District Women's Work* | Mrs. P. L. Peach. |
| *Hakka-Cantonese Church* | Yau Yee San, Pastor. |
| *Bible Woman* | Mrs. Loh E. Khoo. |
| *Women's Work* | Mrs. Yau Yee San. |
| *Hokkien Hinghua Church* | D. H. Yap. |
| *Bible Woman* | Mrs. Ding Peng Deng. |
| *Women's Work* | Mrs. D. H. Yap. |
| *Methodist Girls' School* | Miss Gazelle Traeger, Principal. |
| *Methodist Boys' School* | P. L. Peach, Principal. |
| | W. A. Schurr. |
| | Miss Ruth Sherwood |
| | S. A. Phillips. |
| *Methodist Afternoon School* | P. L. Peach, Manager. |
| | D. H. Yap, Headmaster. |
| | N. G. Manickam. |
| *Wesley Church* | W. A. Schurr, Pastor. |
| *Women's Work* | Mrs. W. A. Schurr. |
| | Miss Sherwood. |
| | Miss Traeger. |
| Klang, *Resident Missionary* | Paul H. Schmucker. |
| *Anglo-Chinese School* | Paul H. Schmucker, Principal. |
| *Chinese Circuit* | Lim Keng Leong. |
| *Bible Woman* | Mrs. Ceng Ging Bong. |
| *Women's Work* | Mrs. Schmucker. |
| | Mrs. Lim Keng Leong. |
| *Methodist Girls' School* | Mrs. Paul H. Schmucker, Manager. |
| | Headmistress *to be supplied.* |
| *Wesley Church* | Paul H. Schmucker, Pastor. |
| *Women's Work* | Mrs. Schmucker. |
| Kajang, *Chinese Church* | Wan Yan Fan, Pastor. |
| *Button Memorial School* | P. L. Peach, Manager. |
| | Wan Yan Fan, Pastor. |
| Mantin, *Chinese Church* | C. E. Fang, Pastor. |
| Port Dickson, *Circuit* | *Supplied by* Ang Giok Sui. |
| Port Swettenham, *Continuation School* | Paul H. Schmucker, Manager. |
| | G. E. Stevens, Headmaster. |
| Sepang, *Chinese Church* | *To be supplied.* |
| Seremban, *Resident Missionary* | Herbert F. Kuehn. |
| *District Helper* | C. E. Fang. |
| *Anglo-Chinese School* | Herbert F. Kuehn, Principal. |
| | J. A. Supramaniam. |
| | J. V. Ayaduray. |
| *Chinese Church* | C. E. Fang, Pastor. |
| *Bible Woman* | Mrs. Tay Siok Bee. |
| *Women's Work* | Mrs. Fang. |
| | Mrs. Kuehn. |
| *English Church* | Herbert F. Kuehn, Pastor. |
| *Women's Work* | Mrs. H. F. Kuehn. |
| Kuala Pilah, *Chinese Church* | C. E. Fang. |

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## CENTRAL TAMIL DISTRICT

J. A. Supramaniam, Superintendent, (*P. O. Seremban, F.M.S.*)

| | |
|---|---|
| Banting, *Anglo-Chinese School* | T. Balakrishnan. |
| *Church* | *Supplied by* D. J. Sundram. |
| Bentong, *Chinese Church* | *Supplied by* Tan Kee Siong. |
| Bukit Rotan, *Church* | *Supplied by* K. J. Timothy. |
| *Women's Work* | Mrs. Timothy. |
| *Tamil School* | K. J. Timothy. |
| Cheras Road, *Circuit* | S. A. Phillips. |
| *Women's Work* | Mrs. Phillips. |
| Kapar, *Anglo-Chinese School* | A. Chellappa. |
| Kajang, *Tamil Church* | J. J. Kovilpillai. |
| Klang, *Tamil Church* | V. Devasahayam. |
| *Women's Work* | Mrs. Devasahayam. |

| | |
|---|---|
| Kuala Kubu Bharu, *Anglo-Chinese School* | H. Atkinson. |
| *Church* | *Supplied by* M. N. Charles. |
| *Women's Work* | Mrs. Charles. |
| Kuala Lumpur, *Tamil Church and Circuit* | J. J. Kovilpillai. |
| *Catechist, Teulgu* | P. David. |
| *Women's Work* | Mrs. Kovilpillai. |
| *Tamil Boarding School* | Miss Emma Olson. |
| Kuala Pilah | *To be supplied.* |
| Labu | *To be supplied.* |
| Mentakab, *Anglo-Chinese School* | *To be supplied.* |
| *Church* | *To be supplied.* |
| Pahang, *Tamil Missionary* | *Kingham Joseph.* |
| *Chinese Missionary* | Tan Kee Siong. |
| Port Swettenham, *Tamil Church* | L. A. Samuel. |
| *Women's Work* | Mrs. Samuel. |
| Rasa, *Anglo-Chinese School* | E. J. Joseph. |
| Raub | *Kingham Joseph.* |
| *Women's Work* | Mrs. Joseph. |
| Sentul, *Tamil Church and Circuit* | N. G. Manickam. |
| *Women's Work* | Mrs. Manickam. |
| Seremban, *Tamil Church and Circuit* | J. A. Supramaniam.<br>J. V. Ayaduray, *Associate Pastor.* |
| *Women's Work* | Mrs. Ayaduray. |
| *District Evangelistic Work* | Mrs. Supramaniam. |
| Tanjong Malim, *Anglo-Chinese School* | M. N. Charles. |
| *Catechist* | V. J. Ebenezer. |
| *Women's Work* | Mrs. Charles. |
| *Tamil School* | V. J. Ebenezer. |

## MALACCA—NORTH JOHORE DISTRICT

Lim Hong Ban, Superintendent, (*P. O., Jasin, Malacca, S.S.*)

| | |
|---|---|
| *District Missionary* | R. A. Blaslell. |
| *District Helper* | Chua Iok Han. |
| *District Women's Work* | Mrs. R. A. Blasdell. |
| *District Parish Visitor* | Mrs. Chua Iok Han. |
| Bekoh, *Church* | *Supplied by* Lim Keong Eng. |
| *Chinese School* | Choo Beng Soon. |
| Bemban, *Church* | Lim Hong Ban. |
| Bukit Gambir, *Church* | *Supplied by* Lim Keong Eng. |
| *Chinese School* | Huang Kai Hwa. |
| Jasin, *Church and Circuit* | Lim Hong Ban. |
| Jementah, *Chinese School* | *To be supplied.* |
| Malacca, *Chinese Church* | Chua Iok Han. |
| *Women's Work* | Mrs. Chua Iok Han.<br>Miss Sadler. |
| *Bible Woman* | Mrs. Lim Seng Gu. |
| Merlimau, *Church and School* | *To be supplied.* |
| Pengkalan Kempas, *Church* | *Supplied by* Loh Choo Chee. |
| Segamat, *Church and Circuit* | Yap It Tong. |
| *Women's Work* | Mrs. Yap It Tong. |
| Serom, *Church* | *Supplied by* Lim Keong Eng. |
| *Chinese School* | Mrs. Toh Chock Hian. |
| Sungei Bahru, *Church* | *Supplied by* Loh Choo Chee. |
| Sungei Rambei, *Church* | *To be supplied.* |
| Tampin, *Church and School* | *Supplied by* Wong Eng Leong. |
| *Women's Work* | Mrs. Wong Eng Leong. |
| Tangkah, *Church* | *Supplied by* Lim Keong Eng. |
| *Women's Work* | Mrs. Lim Keong Eng. |

## SOUTHERN TAMIL DISTRICT

S. S.Pakianathan, Superintendent, (*P. O., Singapore, S.S.*)

| | |
|---|---|
| *District Evangelistic Work* | S. M. Thevathasan. |
| Gemas | J. Milton David. |
| Johore Bahru, *Anglo-Chinese School* | J. S. Arthur. |
| *Church* | J. S. Arthur. |
| *Women's Work* | Mrs. Arthur. |

| | |
|---|---|
| Kluang, *Church and Circuit* | *Supplied by* J. Devadason. |
| Malacca, *Church and Circuit* | J. Milton David. |
| *Bible Woman* | Mrs. Mariamah. |
| *Women's Work* | Mrs. David. |
| | Mrs. Blasdell. |
| Muar | J. Milton David. |
| Sagil, *Church* | *Supplied by* Anban Devadason. |
| Segamat, *Church and Circuit* | *Supplied by* Anban Devadason. |
| Singapore, *Church and Circuit* | S. S. Pakianathan. |
| *Alexandra Brickworks* | *Supplied by* Davamani Das. |
| *Havelock Road* | *To be supplied.* |
| *Women's Work* | Mrs. Pakianathan. |
| | Miss Royce. |
| Tampin | *To be supplied.* |

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## SARAWAK (BORNEO) DISTRICT

J. M. Hoover, Superintendent, (*P. O. Sibu, Sarawak, Borneo.*)

| | |
|---|---|
| A Nang Chong | Hu Baik King. |
| A Sing Ba | Ding Bik Kiong. |
| Asan Geng | Uong Sieu Liong |
| Aup Geng | Uong Ming Ieu. |
| Bangkong | Uong Kuong Eu. |
| Bangau | *To be supplied* |
| Binatang | Luk Bo Ling. |
| Bible Women | Mrs. Lau. |
| | Mrs. Uong Muang Nguk. |
| Bidut | Lau Hung Ang. |
| Bintulu | *To be supplied.* |
| Bukit Lan | Hu King Lieng. |
| Bukit Lima | Ling Sieu Buo. |
| Bukit Asek | Uong Kie Ing. |
| Canton Ba | Uong Bo Ung. |
| Dasan | Sia Iu Te. |
| Dieng Siang Dio | Uong Dang Ieu. |
| District Helpers | Uong King Huo. |
| | Ling Kai Cheng. |
| Engkilo | Guang Kie Cha. |
| Ensurai | Hu Hiong Uong. |
| Gui Nga Geng | Ding Ieu Chong. |
| Ha Pho | Li La Chong. |
| Hinghua Ba | *To be supplied.* |
| Kuang Hua | Sia Iu Te. |
| Kapit | Tang Ing Ki. |
| Kanawit | Uong Huong Sing. |
| Krupoh | Kiu Dung Siong. |
| Labaan | Kong Song Dong. |
| Mador | Uong Ci Ung. |
| Mi Lok Huong | Ding Su Muo. |
| Nassit | Ding Iu Kong |
| Repok | Li Chang Ung. |
| Salin | Ling Li Kong. |
| Song | Hu Hua Siong. |
| Serekei | Ling Gie Hieng. |
| Slidap | Ngoi Mi Cheng. |
| Sibu | Ling Li Kong. |
| *Girls' School* | Mrs. J. M. Hoover. |
| *Women's Work* | Mrs. J. M. Hoover. |
| Sing Nang Chong | *To be supplied.* |
| Sing Chu Ang | Lau Hung Ang. |
| Tanjong Kunjit | Lau Buong Ciu. |
| Tulai | Diong King Ching. |
| Tuna Pho | *To be supplied.* |
| 24 Acres | Ding Siu Ca. |

## SINGAPORE DISTRICT

R. L. Archer, Superintendent, *(P. O. Singapore, S.S.)*

| | |
|---|---|
| *Anglo-Chinese School and Branches* .. | T. W. Hinch, Principal and Manager. |
| | S. M. Thevathasan. |
| | H. B. Amstutz. |
| | W. S. Reinoehl. |
| *Middle School* .. .. .. | Mrs. W. S. Reinoehl, Headmistress. |
| *Primary School* .. .. .. | *To be supplied.* |
| *Continuation School* .. .. | E. S. Lau, Headmaster. |
| *Eveland Seminary for Young Women* .. | Miss Ruth M. Harvey, Principal. |
| *Fairfield Girls' School* .. .. .. | Miss Mary Olson, Principal. |
| *Foochow Church* .. .. .. .. | *Supplied by* Andrew K. T. Chen. |
| *Bible Woman* .. .. .. | *To be supplied.* |
| *Women's Work* .. .. .. | Mrs. Andrew Chen. |
| *Geylang Chinese Church* .. .. .. | Lim Poh Chin, Pastor. |
| *Malay Services* .. .. .. | Chew Hock Hin. |
| *Women's Work* .. .. | Mrs. Lim Poh Chin. |
| | Mrs. Chew Hock Hin. |
| *Geylang English Church* .. .. .. | E. S. Lau, Pastor. |
| *Women's Work* .. .. | Mrs. E. S. Lau. |
| | Mrs. P. B. Means. |
| *Geylang Methodist Girls' School* .. | Mrs. P. B. Means, Manager. |
| | Mrs. E. S. Lau, Headmistress. |
| | Miss Tan Ah Chian, Teacher. |
| | Miss Yew Pee Ding, Teacher. |
| *Hinghua Church* .. .. .. .. | Paul S. H. Hang, Pastor. |
| *Bible Woman* .. .. .. | *To be supplied.* |
| *Women's Work* .. .. .. | Mrs. Paul Hang. |
| *Kwangtung Church* .. .. .. | *Supplied by* Chow Chee Yee. |
| *Bible Woman* .. .. .. | *To be supplied.* |
| *Women's Work* .. .. .. | Mrs. Chow Chee Yee. |
| *Leper Hospital Services* .. .. .. | Mrs. Archer. |
| *Methodist Girls' School* .. .. .. | Miss Carrie C. Kenyon, Principal. |
| | Miss Marion Royce. |
| *Nind Home* .. .. .. .. .. | Miss Minnie Rank, Principal. |
| | Miss Ong Nya Lay, Assistant. |
| *Oldham Hall Boarding School* .. .. | W. S. Reinoehl, Principal. |
| | R. L. Archer, Manager. |
| *Paya Lebar Church* .. .. .. .. | Chew Hock Hin. |
| | Lee Teck Hock, Associate Preacher. |
| *Women's Work* .. .. .. | Mrs. Chew Hock Hin. |
| *Paya Lebar Methodist School* .. .. | Daniel E. Sundram. |
| *Straits Chinese Church (Bickley Memorial)* .. .. .. .. .. | Goh Hood Keng, Pastor. |
| *Bible Woman* .. .. .. | Mrs. Khoo Chiong Bee |
| *Women's Work* .. .. .. | Miss Rank. |
| | Miss Jackson. |
| *Telok Ayer Chinese Church* .. .. | Hong Han Keng, Pastor. |
| *Bible Woman* .. .. .. | Mrs. Tan Ah Mui. |
| *Women's Work* .. .. .. | Mrs. Hong Han Keng. |
| | Miss Jackson. |
| | Miss Harvey. |
| | Miss Mary Olson. |
| *Wesley Church* .... .. .. .. | Hobart B. Amstutz, Pastor. |
| | W. S. Reinoehl, Associate. |
| *Women's Work* .. .. .. | Mrs. Amstutz. |
| | Mrs. Reinoehl. |
| | Miss Royce. |
| *District Women's Work* .. .. | Miss Catherine E. Jackson. |
| *District Parish Visitor* .. .. .. | Miss Ang Bee Giok (Telok Ayer Quarterly Conference). |
| *District Malay Language Work* .. | Mrs. R. L. Archer. |
| *District Student Work* .. .. .. | Paul B. Means. |

## SINGAPORE DISTRICT (*continued*)

### MALACCA

| | |
|---|---|
| Malacca, *Anglo-Chinese School and Branch* | Ho Seng Ong, Principal. |
| *District Women's Work* | Miss Eva M. Sadler. |
| *Methodist Boys' Boarding School* | Ho Seng Ong, Principal. |
| *Methodist Malay Hostels* | Mrs. R. A. Blasdell. |
| *Straits Chinese Church* | Ho Seng Ong. |
| | Chong Ah Poon, Associate. |
| *Women's Work* | Mrs. Ho Seng Ong. |
| | Miss Della Olson. |
| *Suydam Girls' School* | Miss Della Olson, Principal. |
| *Shellabear Hall* | Miss Eva M. Sadler, Principal. |
| | Miss Wong Hau Ding, Assistant. |

### SUMATRA CHINESE WORK

| | |
|---|---|
| Bagan Si Api-Api | Goan Hong Chang. |
| Bindjei | *Supplied by* Tan Han Kiat. |
| Kisaran | *Supplied by* Tio Giok Pin. |
| Medan | Ong Lim Eng, Pastor. |
| Pangkalan Brandan | *Supplied by* Tan Han Kiat. |
| Siantar | Lam Thau On. |
| Tandjoeng Balei | *Supplied by* Tio Giok Pin. |
| Tandjoeng Poera | *Supplied by* Tan Han Kiat. |
| Tebing-Tinggi | Lam Thau On. |

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### SPECIAL APPOINTMENTS

| | |
|---|---|
| *Editor "Malaysia Message"* | Paul B. Means. |
| *Contributing Editors* | H. B. Amstutz. |
| | R. A. Blasdell. |
| | W. T. Cherry. |
| | Mrs. Ada Duncan. |
| | Fred David. |
| | Mrs. Egon Ostrom. |
| | Ho Seng Ong. |
| | Miss Ruth Harvey. |
| | A. H. Prussner. |
| | Mrs. Lora Buel Peet. |
| | D. H. Yap. |
| *Editor "Southern Bell"* (Chinese Edition "Malaysia Message") | Andrew K. T. Chen. |
| *Jean Hamilton Theological School* | H. B. Amstutz, Principal. |
| | D. H. Yap. |
| | Andrew K. T. Chen. Instructors. |
| | T. M. Kurien. |
| *Methodist Chaplaincy* | H. B. Amstutz. |
| *Mission Treasurer* | R. L. Archer. |
| *Assistant Treasurer* | Paul B. Means. |
| *Mission Correspondent* | H. B. Amstutz. |
| *Professor in Kennedy School of Missions Hartford, Connecticut, U.S.A.* | W. G. Shellabear. |
| *Secretary of the Building and Location Board* | R. A. Blasdell. |
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| *Secretary of Education* | T. W. Hinch. |
| *Treasurer, W.F.M.S.* | Miss Thirza E. Bunce. |
| *To Preach the Conference Sermon* | Theodore Runyan. |
| *On Furlough* | Miss Lila M. Corbett. |
| | Rev. and Mrs. M. Dodsworth. |
| | Rev. and Mrs. J. W. Hawley. |
| | Rev. and Mrs. J. J. Kingham. |
| | Rev. and Mrs. R. Dean Swift. |
| | Rev. and Mrs. F. H. Sullivan. |
| | Miss Ada Pugh. |

# RELIGIOUS EDUCATION

R. M. H. & D. H. Y.

## THE MEANING AND PLAN OF WORSHIP IN THE JUNIOR DEPARTMENT

In all departments of our church work there is a growing emphasis on Worship. There should be a desire on the part of all of us to make our worship programmes for children something vital in their lives. With this thought in mind we intend to print extracts from a publication prepared by our Board of Education on the subject of Worship for Juniors. These should be most helpful to teachers and others who are working with children in our churches and schools. The first deals with the question What is Worship?

Worship is fellowship with the heavenly Father. Worship is a "reaching out of the self toward God". Worship is feeling the presence of Him close by. It constitutes a vital element in religious experience. It is one phase of religious experience in which the boys and girls come to know their heavenly Father; come to know their relationship with Him; come to give themselves over to God's way for their own lives and to His plan for the world.

Worship has its root in natural tendences of life, but like other natural tendencies, stimulus must be brought to bear upon it in order to obtain response. Occasionally we discover a superintendent who thinks that Junior boys and girls ought to be "reverent" whenever they enter the church building, although there may not be a single influence, a single stimulus there, to touch the natural tendency to worship and obtain reverent response.

The impulse to worship arises out of situations in which we find ourselves. Think through some of the worship experiences of your own life—some of the great worship moments—and what do you find? Perhaps it is a gloriously bright day, with the horizon of life as fair as the horizon of the sky. Worship results. You have the tendency to happy praise, to grateful acknowledgment of all life's blessings. Perhaps sorrow has reached out its shadowy arm and enfolded you. Grief dominates and your need leads you to an outreaching after God in worship. Perhaps you have come suddenly upon some great wonder in God's out-of-doors. Speechless you stand in silent adoration of the Creator. Or you have listened to a great and lofty musical composition such as Handel's "Messiah", and your spirit has been borne heavenward on its strains. So it is with Juniors. The impulse to worship comes from the situations their life provides for them.

The character of worship depends upon the kind of God we worship; upon our concept of Him. It is easier for boys and girls to worship a nearby, loving, interested, co-operative God, than it is to try and have fellowship with a God of whom they are afraid; one who is far away, spying, retaliating. To determine the quality of worship, misconceptions of God must be eradicated and a right interpretation given. This concept ought to be continuously growing, expanding, and developing. Sometimes we wonder why God does not seem as real to our Junior boys and girls as to our Kindergartens. It is perhaps because the concept of God has not grown and we are expecting the Kindergartens' God to fill a Junior's world. We need to see that through experience, the idea of God grows for the child.

What is the growing idea of God? As a small child, his life has been surrounded with the love, with the tenderness, with the sympathy, with the understanding of an adult world. These are the beginnings of his idea of God. As he grows, these beginnings become a background of feeling into which he can fit his developing concept. The concept of a loving Father needs to broaden as the child's experience broadens, so that God comes to be the creator of beauty, the author of brotherhood, the spirit of service in the world.

How different is this concept of God compared with the concept of God who lives in a heaven a long way off, watching to discover just when the child disobeys, ready to retaliate, loving only when the child is good; a king who rules his people through fear, an all-powerful being who brings death and destruction at will. It is obvious that such a conception of God must be corrected before the child can have an adequate experience of worship.

Next month we will take up "Some Principles Underlying Training in Worship".

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## A NEW HORIZON

*By* Mary Carolyn Davies

A new horizon every week,
New hills, new sky;
A new horizon every week
To greet the eye.

Around the bend the road winds far
To where the goals and treasures are.
As on we press, adventuring,
Ready for what each day may bring,
One thing we'll find, whate'er we seek,
A new horizon every week.

# OUR BOYS & GIRLS

A. D.

## THE ROMANCE OF THE WATER-DROP

On the surface of a placid mining pool somewhere in Selangor there lived a teeny-weeny water drop called Thomas. He was a very young and ambitious little thing and wanted very much to rise in the world. But no one as yet had been kind enough to help him. He seemed to have lived in that pool for ages and ages. As a matter of fact he had been there a very short time.

Every minute (which seemed to him like a day) he looked round him at the blue hills in the distance and all the time kept saying to himself, "I want to climb higher than those hills. I want to reach the sun." One time he forgot himself and said these words aloud. To his surprise an old water drop near him said, "Some day you will rise high, but not as high as the sun." "Well," thought Thomas to himself," it is fine that he believes in me. And perhaps I may rise higher than he thinks I can."

As the day advanced the sun rose higher and higher in the sky and it soon became unbearably hot. The poor little water drop felt himself getting smaller and smaller; soon he was so small that he couldn't be seen. But he was still there. Oh, yes! But now he had a new name. He was Thomas Steam Esq. The hot air over the pool carried him up and up. It was like being in an invisible aeroplane. He saw himself getting nearer and nearer the beautiful hills and when he dared look down he saw his old world the mining pool, looking like a big water drop below him.

As Thomas rose higher and higher he began to feel deliciously cool and then distinctly cold. Being a warm-hearted little chap he felt that he must get nearer his neighbours and make himself and them warm. Floating near him was Miss Annie Steam. She was a fairy-like creature, evidently quite young and certainly very beautiful, so that Thomas immediately fell in love with her. "How are you enjoying your air-trip?" said he. In almost liquid tones and very bashfully Miss Annie replied, "I can hardly believe that it is true. I thought the world was such a small place and look down there, what a big place it must be! I came from a little lake in the Gardens at Kuala Lumpur and now it seems no bigger than a water-drop. It is all much too wonderful."

An experienced old gentleman now sought their company; he told them how that he had been all round the world. "How thrilling!" exclaimed Thomas. "Tell us all about it" added Miss Annie. "Oh you'll probably have the same tales to tell if you live to be as old as I. I have grown so old that I think in years not minutes as you do. I remember long ago finding myself at the North Pole. Ugh! how cold it was. I was a snowflake then. You haven't been one yet. No, I thought so. That was when I was a very handsome youth and very smart. At one time over Northern Asia I encountered many trials and difficulties and became very bad tempered and crotchety. It was then that I became a piece of hail. I've found myself in all sorts of wonderful places, in rivers and lakes and seas all over the world. And once I even found myself under the earth. It was just after that I came through a pipe into a cup that a little girl was holding and I was sure that I had met my death. But she threw me away and I am still alive to tell my tale."

By this time hundreds of waterdrops had congregated together to hear what Old Man Steam had to say. Every moment the number increased until there was a large crowd, or cloud, as Thomas called it.

And then Thomas had the time of his life. He and his friends, particularly Miss Annie, keeping close together, sailed away right over the hills, across the mangrove swamps of the West Coast, out over the Straits of Malacca. There more water drops from the sea joined the company of the cloud. As the cloud grew bigger and bigger the friendship amongst its members grew less and less. There were so many of them that it was no wonder that they quarrelled. Thomas even spoke sharply to Miss Annie! He said, "I have certainly risen in the world, but am I as happy as I was as a waterdrop? Oh for the peace and quietness of my mining pool!" Poor Miss Annie felt chilled by his words and looked as though she were going to weep. Thomas was quite overcome and felt the tears coming into his eyes. Before they knew where they were, they were all giving each other the cold shoulder and ready to weep at the slightest provocation. Mr. Air became very discontented with the cloud and decided to break it up and let them all fall. And what a fall there was! Millions and millions of tiny raindrops fell, faster and faster from the cloud. Thomas and Miss Annie tried to keep as closely together as they could while they were falling.

At last they came to rest on the lovely lake, Toba Meer, amongst the hills of Sumatra. Thomas and Annie were thrilled with the beauty of it all, and do you wonder that they decided then and there to become Mr. and Mrs. Waterdrop?

# OUR AMERICAN LETTER

Ten years ago as we write, we were marking time between our arrival in America on retirement from the Malaysia Mission due to ill health and educational problems, and our appointment to a pastorate here upon the assembling of a spring annual conference. Ten years is time enough to get out of touch with a rapidly growing country like Malaya; but the depression has applied the brakes to the rapidity of that growth, and the Straits Budget, the Malaysia Message, personal correspondence, and other contacts help to keep us in a highly valued continuous acquaintance. To those missionaries who send "station-plan" letters to actual and potential supporters in the United States or Great Britain, we would say do not be discouraged if the reply is not always in the form of checks for the support of the work. The moral value of the sustained contact and interest is priceless.

OUR MUTUAL FRIEND, Stanley Jones, is one of an interdenominational team of speakers who have been touring the country to stimulate interest in foreign missions, which have suffered badly—first from the depression; and second, from the insidious tone of the book "Re-Thinking Missions." Philadelphia gave Dr. Jones a cold welcome: her streets, pavements, lawns, parks, railway tracks, and every foot of surface exposed to the sky above, was an unbroken sheet of extremely slippery ice. Railway trains, unable to stop on the icy tracks, collided. Automobiles crashed into one another in countless numbers. Pedestrians tumbled ignominously to the pavement, and not always was it merely a good joke, but often a hospital case. The huge audiences that have greeted Dr. Jones otherwhere—28,000 in Chicago—were reduced by the icy underfoot. But those fortunate enough to be at Arch Street Methodist Church (one of our late Bishop Bickley's pastorates) right in the heart of Philadelphia, listened with rapt attention while for two solid hours Stanley acquainted them with foreign missionary work, laid bare its weaknesses and its divine potentialities, reported its amazing successes, and pleaded for its continued support as the great commission of the Master. He dealt frankly but fairly with the laymen's report, pointing out the fact that not once in the book is the CROSS mentioned, and that adequate recognition had not been given of the progress actually made in eliminating inter-denominational overlapping and rivalry. He welcomed the demand for more and better missionaries, but drew a true picture of the conditions so well known to every missionary whereby one worker is loaded with the work of two, three, or more, to the discouraging hurt of the work. In unmistakable terms he exposed and rejected the suggestion that Christianity join with the ethical faiths in a syncretism that would reduce Christ to a seat on the platform with other claimants to human adoration, but spoke in terms of the utmost respect for such good as the non-Christian faiths had done in advance of the coming of the Light of the world.

FOREIGN MISSIONS are not being given this year the demoralizing cuts and the heartbreaking recalls of workers from the field. This is not because the Board's income is equal to its budget—it is not; nor because its income was larger than that of last year—it was not. But from the sale of property and other resources, the Board was enabled to call a halt in the retreat. If anyone is tempted to think that it is the CAUSE of foreign missions that is declining in interest, let him know that missionary budgets are only sharing in the fate of all budgets, federal, state, city, business, house-keeping, and personal. The Congress of the United States, to convene before you read this, will be asked to appropriate at least g$5,375,000,000 to meet the government's fiscal needs. The national debt is mounting at a staggering pace, under the heavy appropriations for combatting the depression. $2,775,000,000 of the amount just named is ear-marked for relief and employment measures. Apart from that, the ordinary budget of the federal government is expected to show a surplus. But there is about as much comfort in that fact as there is to the ordinary man whose expenses are $5,000 a year, and whose income has shrunk to $3,000, but who boasts that he can still live on $3,500! What the poor unemployed would do, however, if Government did not shoulder these burdens for their relief, is a question the writer cannot answer.

THE CHURCHES reflect these conditions in both their own and their missionary budgets. Practically none of the members have escaped losses in income. Many have lost their homes, their life savings, and their jobs. Ministers' support has been cut one-quarter, one-third, one-half, or even more. Neither the local nor the benevolence budget can be met in full. But we are all in the same fix, at home and abroad. We will continue sharing what we have—our faith, our money, our interest, and our prayers.

THE WRITER each year since leaving the field has sent out Christmas and New Year greetings to the field of his former labour. These are sent to the older missionary and Asiatic workers, his co-workers of bygone days. But his greetings and best wishes are through them meant for all who are seeking to bring Malaysia to Christ, and Christ to Malaysia. To one envisaging the work from his vantage point off the field, your growth and success are most gratifying. Remember that, when you are bent over the grindstone where the outlook is grim and of short range.

W. T. CHERRY.

Ridley Park, Pa., U.S.A., December 15, 1933.

((*Continued from page* 14)

Christ living in you. There is only one way to get this addition. Christ never subtracts from a life, He always adds. In the marvelous pictorial presentation of the gospel in Revelation 3. 20, only three words prescribe our duty, "open the door." All the rest Christ does. Give Christ Jesus control of the life, and He does all the rest. That is the gospel we have to offer which supplies all of the "one thing thou lackest." Will you be a sorrowing one like the young man, or a rejoicing one like Paul? Which?

## MALACCA EPWORTH LEAGUE

The following is the list of Office Bearers for the year 1934.

| | | |
|---|---|---|
| 1. | President . . | A. T. Ponniah |
| 2. | 1st V. President . . | Goh Choon Eng |
| 3. | 2nd V. President . . | Miss Ho Ho Sin |
| 4. | 3rd V. President . . | Miss Low Mui Chye |
| 5. | 4th V. President . . | Wong Soon Chiang |
| 6. | Hon. Secretary . . | Soon Boon Swee |
| 7. | „ Treasurer . . | Miss Goh Ki Neo |
| 8. | Organist . . | Miss Emily Kwan |
| 9. | Jun. League Supt. . . | vacant (to be nominated after the Conference) |

A. T. Ponniah,
*President.*

## METHODIST BOYS' SCHOOL, MEDAN

The Principal, Methodist Boys' School, Medan, writes about KING LEAR which was presented by the school last December. "Everyone considered the play an excellent presentation and a real credit to our school. (We cleared about f100)). Mr. T. G. Abraham deserves especial credit for the staging of these Shakespeare plays from year to year. The co-operation which he received on the part of the entire school and community was splendid. It was a real educational project.

Another item which I should have reported some time ago was our ORATORICAL CONTEST. This year it became an interschool affair, in which the Consuls of China, England (Great Britain), and the U.S.A. acted as judges. As last year, it was intensely interesting and worthwhile. The first place was this year won by the Khlasa School. The Methodist Boys' School won second, third, and fourth places. Mr. Kwa Tian Hoo, B.A. who is leaving us to become Head Master of the Chinese High School in Singapore has been responsible for instituting this contest. The M.B.S. is also greatly indebted to him for gifts which he has this year been able to solicit for the school from among prominent Chinese citizens in our community. Mr. Kwa Tian Hoo has served our school well as well as taking an active part in our church, Epworth League, and Sunday School (Supt. this year). Singapore is to be congratulated. He goes to be with his aged mother."

## SUCCESSFUL ORATORICAL COMPETITION

### Many Good Speeches Delivered

The Social Hall of the Straits Chinese Epworth League was the scene of what developed into a bitter battle of words on Saturday, the 13th January, when their Annual Oratorical Contest was held. There was a good attendance of members and friends. In his opening remarks the chairman, Mr. Choo Chwee Ann, explained the two-fold object of organizing the contest: namely, to provide members with an opportunity to learn how to speak in public and also to encourage them to develop and express their rhetorical powers.

The competition was divided into two sections: Oration and Declamation. Eight members competed in Section A, while five entered for Section B. To the majority of the competitors this was their first attempt at public speaking and the results were highly satisfactory. Throughout the competition a spirit of keen and close rivalry was much in evidence, every contestant doing exceptionally well and displaying many of the qualities of a good public speaker. The judges were Messrs. Yap Pheng Gek, Gwee Peng Kwee and T. Doraisamy.

The subjects selected for the Orations were "Youth and its Ideals", "Hero-worship", "War and What It Means", and "The Future of China", and those for Declamations were "The Gettysburg Address", "Defence of the Earl of Strafford", "Observance of the Law", "Death of Abraham Lincoln," and "The Value of Education".

Miss Lim Boey Gek presented the prizes which consisted of good useful books to the following:

1. *Oration*:
   - 1st—Tan Chiap Hee
     (subject: "War and What It means")
   - 2nd—Lim Hong Bee
     (subject: "War and What It means")
   - 3rd—John Chua
     subject "The Future of China")
2. *Declamation*:
   - 1st—Miss Tan Sou Ngoh
     ("The Death of A. Lincoln")
   - 2nd—George Khoo
     ("The Defence of the Earl of Strafford)

The presence of the League Orchestra did much to enliven and enhance the interest of the programme. Misses Lim Boey Gek and M. Pavee rendered a piano duet and Misses M. Pavee and Eu Ming Hing also contributed a song which was beautifully sung.

Choo Chwee Ann,
*President.*

# GENERAL LITERATURE
## A
## SELECTED LIST OF TITLES

| | |
|---|---|
| An Introduction to Psychology, Brierley, .. .. .. | $3.00 |
| Some Studies in the Formation of Character, Mason .. .. | 3.60 |
| The Laws of Human Nature, Wheeler .. .. .. | 3.00 |
| The Scientific Study and Teaching of Languages, Palmer .. | 7.50 |
| Social Progress and Educational Waste, Lindsay .. .. | 4.50 |
| Dictionary of Foreign Phrases and Classical Quotations, Jones | 6.50 |
| Benham's New Book of Quotations .. .. .. .. | 9.00 |
| Modern First Editions: Points and Values, Fabes .. .. | 9.00 |
| The Captive and other Poems (signed edition), Walter De La Mare .. .. .. .. .. .. .. | 37.80 |
| The Jungle Tide (cheap edition), Still .. .. .. | 2.10 |
| Big Game and Big Life, Morewood Dowsett (21s.) .. | 7.00 |
| Kaiser and Chancellor, Karl Friedrich Nowak .. .. | 9.00 |

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# GRIN & BEAREM

**Of Course**

A child expert says that obstreperous children should be taken apart and reasoned with. And then, of course, reassembled.—*Little Rock* (Ark.) *Gazette.*

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*Pedestrian* (to boy leading a skinny mongrel pup)—"What kind of a dog is that, my boy?"

*Boy*—"This is a police dog."

*Pedestrian*—"That doesn't look like a police dog."

*Boy*—"Nope, it's in the secret service."—*Wall Street Journal.*

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Mr. Bridemore: "Did you make that splitpea soup for dinner?"

Mrs. Bridemore: "I've started it, but we can't have it till to-morrow. It's taken me all day to split the peas."—*Brooklyn Eagle.*

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One day as a certain schoolmaster, with aspect fierce and cane upraised, was about to punish one of his pupils, the little fellow said, quite innocently, and doubtless with some vague recollection of a visit to the dentist, "Please, sir, may—may I take gas?"

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"Yep, I had a beard like yours once, and when I realized how it made me look I cut it off."

"Well, I had a face like yours once, and when I realized that I couldn't cut it off I grew a beard."—*Selected.*

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——A Wall Street man was very keen on having proficient clerks in his employ. Before a clerk could enter his office he was required to pass a written examination on his knowledge of business.

At an examination one of the questions was: "Who formed the first company?"

A certain bright youth was a little puzzled at this, but he was not to be floored. He wrote:

"Noah successfully floated a company while the rest of the world was in liquidation."

He passed.—*Border Cities Star.*

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——*Head Cook*—"Didn't I tell you to notice when the soup boiled over?"

*Assistant*—"I did. It was half-past ten."—*Buffalo Bison.*

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Architect—"Have you any suggestions for the study, Mr. Quickrich?"

Quickrich—"Only that it must be brown. Great thinkers, I understand, are generally found in a brown study."—*Exchange.*

---

"Don't you know her? Why, she lives in the same square with you."

"Yes, but she's not in the same circle."

---

Old Lady (to street car motorman)—"Please, Mr. Motorman, will I get a shock if I step on the track?"

Motorman—"No, lady. Not unless you put your other foot on the trolley wire."—*Exchange.*

---

She (as they motored to the big city church)—"Aren't these chimes melodiously beautiful? Such harmony! So inspiring! They thrill me!"

He—"You'll have to speak louder. Those confounded bells are making such a racket I can't hear a word you say."—*The Christian Register.*

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——*Teacher*—"If you were getting dinner for six persons and had but five potatoes, how would you divide them to give each one an equal share?"

*Small Sadie*—"I'd mash 'em."—*Selected.*

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——"Dad," said the small boy, looking up from his book, "Where is Atoms?"

"You mean, 'What are atoms?'" said his father. "There is no place called atoms."

"No, I mean a place."

"You must be thinking of Athens."

"No," the small boy insisted, "I mean Atoms—the place where the things get blown to."—*Montreal Star.*

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——*Boy Scout* (at breakfast table)—"I've done my good turn for today."

*Father*—"You've been very quick."

*Boy*—"Yes, but it was quite easy. I saw Mr. Smith going for the 7.45 train and he was frightened lest he'd miss it, so I let the bull-dog loose and he was just in time."—*Answers.*

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——Little Joy, seven years old, remarked as she helped herself to the last biscuit on the plate, "This won't matter to me, for I've been an old maid about all my life, anyhow."—*Christian-Evangelist.*

---

——Margery came running into the house dragging her little brother, whose face showed the mark of an attack by some insect. "Oh, mother, look!" she cried, the memory of a recent epidemic in her mind, "Bobby has been bitten by a measle."—*Boston Transcript.*

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——*Mother*—"Why did you strike your little sister?"

*Bobby*—"Well, we were playing Adam and Eve, and instead of tempting me with the apple she ate it herself."—*Selected.*

---

——*Jimmie*—"Daddy, what was the date of the Battle of Waterloo?"

*Daddy*—"I don't know."

*Jimmie*—"You don't know! And to think that tomorrow I shall be punished for your ignorance!"—*Christian Advocate.*

**Remembering the Absent.**

"Is that a memento of some kind in that locket of yours?"

"Yes; it is a lock of my husband's hair."

"But your husband is still alive."

"Yes, but his hair is all gone."—*Selected.*

---

"What are you children playing?" asked mother one day.

"We're playing church," replied Jackie.

"How nice!" said mother. "But worshipers shouldn't whisper in church."

"We know that, mother," said Jackie, "but we're the choir."

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Tourist—"How's business around here?"

Native—"It's so quiet you can hear the notes at the bank a block away drawing interest."

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——*Mrs. Green* (at her first football game)—"Oh, isn't it awful! Why, they will kill that poor boy underneath."

*Daughter*—"Don't be silly, mother! He doesn't mind it; he's unconscious by this time."—*Boston Transcript.*

---

——*Teacher*—"Now, if I write 'n-e-w' on the blackboard, what does that spell?"

*Small Pupil*—"New."

*Teacher*—"Now I'll put a 'k' in front of it and what have we?"

*Pupil*—"Canoe."

---

"I have won prizes in crossword and word picture competions," pleaded the applicant for a job as office boy.

"Yes, but I want a boy who's smart during office hours."

"Well, this was during office hours, sir."—*West Lancashire Evening Gazette.*"

---

——*Teacher*—"Every day we breathe oxygen. What do we breathe at night, Willie?"

*Willie*—"Nitrogen."—*Exchange.*

---

——"Margery," said her mother, "I'm surprised at your putting out your tongue at people."

"It's all right, ma," returned the child; "it was just the doctor going past."—*Boston Transcript.*

---

——The barber had used his electric clippers in cutting small Betty's hair.

"I guess my neck wasn't clean," she told her mother on coming home, "'cause that man used his vacuum cleaner on it."—*Christian Science Monitor.*

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A newly rich tourist, returning from Europe, was asked as to what he saw, and unhesitatingly replied: "The greatest wonder was in Paris—little children speaking French."

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Mother—"And what was grandmother doing to-day?"

Little Bertha—"She was making soup without a can opener!"

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*M.B.*

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